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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXII JULY, 1917 No. 7

There has long been a feeling among those responsible for the contents of Woman's Work that more space should be spared to publicity for the literature of the Women's Boards. The brief catalogue of leaflets which appears monthly in connection with the Notes from Headquarters can not do justice to these often admirable publications, but with the crowding and swiftly multiplying interests of mission work and workers in this country and abroad our limited space seems to grow more and more insufficient for all that should be printed. It has, however, been decided that this important interest must be more adequately represented, and it is with great pleasure that we announce that Miss Margaret Boyle, Secretary for Literature of the Philadelphia Board, will prepare for us each month a chronicle of the printed matter issued by the Boards. This series will, we are sure, be of great value to our readers. It will appropriately begin in the August issue, our book number.

In connection with our new literature department it is not inappropriate for us to remind our readers that quite frequently leaflets of the Boards are reprinted from the pages of this magazine. Many examples of this use of our contents might be mentioned, but we will only cite some very recent ones, as a suggestion to secretaries of literature who want an argument as to the value of the magazine's contents. At one of the spring meetings, when a secretary named the short list of new leaflets available, three of the number had appeared originally in this magazine—though she did not mention that fact. These were *Visiting a Missionary* by Mrs. Eakin of Siam; *Waterways and Jungle Paths,* Dr. J. M. McKean's fascinating account of old and new methods of travel, written expressly for us; and Miss Rachel Lowrie's *How to Use Our Annual Report.* One of our alert home-workers also reminded us at a recent gathering that it was in Woman's Work some years ago that Jean Kenyon Mackenzie made her début as an author.

The Editor of Woman's Work receives frequent letters from subscribers inquiring about the subjects for meetings for the coming year. Many of these inquirers are those responsible for preparing schedules of programs for their auxiliaries, it is more and more becoming the practice to print an inviting list of programs for the year or the season, to be distributed in advance. We would call the attention of such inquirers to the proposed arrangement of topics for the year beginning April, 1918, which appears in this month's Home Department. This list of subjects is another step in the work of harmonizing and unifying effort in home and in foreign missions. On the committee arranging the schedule of topics was one representative of the six Women's Boards of Foreign Missions. Their endeavor was to synchronize the subjects of thought and study in home and foreign missions, thereby greatly facilitating the preparation of joint programs in auxiliaries. Although this proposed change has not at this writing been ratified by Central Committee yet it is probable that this order of topics will be followed after next March.

AUTHORITIES tell us that six men at home are required to keep one man at the front. When we estimate the necessary work involved in providing all kinds of food, clothing, munitions, camp and hospital equipment, sanitation, medicines, freight, transportation, and many other details of necessity to an army, this seems a reasonable estimate. Applying it to the needs of the soldier of the Cross at the front may shed a little light upon the task now laid upon the Church at home. It costs far more to get the missionary ready to go, every detail of intellectual and physical equipment is immensely more expensive. Transportation of persons and of freight is both more difficult and more costly. To keep hospitals supplied with men and women, instruments and medicines, grows more difficult every day. The greatly advanced rate of exchange makes it cost the Board much more to pay even the same salaries they have been paying, while, like the rest of us, the missionaries find that the same income really means much less than it formerly did. To allow ourselves, in our interest in immediate and pressing appeals, to fail our own pledged work on the foreign field, is to forsake our friends in their hour of greatest need.

DOES IT PAY to advertise? Ask the missionary reported in *The Woman's Missionary Friend* (Methodist). She wanted five hundred handkerchiefs before Christmas and one of her friends made this want known through the magazine. When the missionary wrote her thanks for the assistance she had received twenty-seven hundred handkerchiefs, and they were still coming in, as she said, "not a shower but a regular deluge!" Still, remembering how many there are in China who have no handkerchiefs, and how in China, as elsewhere, *one* handkerchief is such an inadequate provision, no doubt every drop of the deluge was welcomed.

A SIGNIFICANT touch in the letters of the several missionaries who have written of the last illness of Miss Grace M. Lucas of Nanking is that each one speaks of her as "dear Grace." They speak of her courage and fortitude, of her enterprise and fidelity in her work, of the brave and unselfish cheer she brought to it and her reticence about those deeper sorrows and disappointments the shadows of which she would not cast over others. And all speak of the "stunning blow" which her sudden departure brought to her pupils and her friends. Eleven years of splendid service and then, the swift, triumphant entering in "to go no more out forever!"

ANOTHER keenly felt loss is that of Miss J. Edith Jenks of Ferozepore, India, also a teacher of girls and an earnest evangelistic worker. Soon after her graduation from Wheaton College Miss Jenks went to the Punjab Mission sixteen years ago. Her careful preparation, good judgment and devoted spirit enabled her to fill important positions well. At the time of her death she had charge of the City Girls' School in Ferozepore. Her going leaves a sad vacancy.

CHINESE NEW YEAR was celebrated by the Hunan Mission with a special week of evangelism. Rev. C. H. Derr, now in this country, tells of the splendid results which followed this effort at Hengchow. At the South Gate Chapel ninety-nine men and fifty women were enrolled as inquirers, while an even larger number came in at other services. The cottage prayer-meetings aroused such interest that they were continued after the special period that had been appointed. Intelligent inquirers, who had been previously attending Christian services, came out in an open stand, burned their idols and boldly allied themselves with the believers.

WHO'S WHO IN JULY NUMBER

JULY ISSUE is, as usual, rather a *mélange*. Officially its subject is *Review of the past year; Annual Reports*. But by the time June comes, with its half-through-the-year milestone, many interesting things have accumulated, coming in from here and there and everywhere, at times when they did not fit in to current issues, of which the scope was limited to special countries. So July furnishes an opportunity for an *All Round the Horizon* number, with special space allowed for chronicles of home work.

These chronicles come in this month from the annual meetings of the far-away Boards. From Chicago, Philadelphia and New York accounts of the year's round-up reached us in time to appear in our June number. From St. Louis, San Francisco and Portland, Oregon, they have taken the longer journey in time for the July issue. From Dallas, Texas, comes the summary of the gathering of our women at General Assembly, written for us by MRS. J. C. REED, whose name is new as one of our contributors, but who is nevertheless one of our fine Texas workers and a loyal friend of WOMAN'S WORK.

Erratic war-time mails delayed some good things from Japan till too late to appear in March. It is peculiarly sweet that the graphic account of work among the very littlest Japanese should come to us from one of our oldest workers, MRS. JAS. K. MCCAULEY, who went out in 1877. Her earnest face and crown of silver hair are shown in one of the photographs. MISS AGNES MORGAN, too, has been on the field in Japan for twenty-eight years, but is valiantly undertaking, at her own desire, new work in a new place.

Not since early in 1912 have we had an article from the pen of MRS. W. A. MATHER of Paotingfu, China. We are glad to have her tell in our pages of the genuine, modern *Good Samaritan* whom she knows personally.

MRS. LESLIE A. KENOYER went out only last year to India with her husband, who is a professor in the College at Allahabad. We welcome her first interesting contribution to WOMAN'S WORK.

MRS. WOODFORD D. ANDERSON is a manager of the New York Women's Board, accustomed to work among young people. Our readers may remember her report in rhyme of what younger workers are doing, which was given at New York's Biennial Assembly at Louisville, Ky., and printed in WOMAN'S WORK, July, 1915. Mrs. Anderson's lively dialogue in this month's *With Presbyterian Young People* marks the beginning of her active co-operation in the preparation from month to month of that department of our magazine.

> "WHEN the roll of saints and heroes in this war shall be made up, and it will be a long one for many valorous deeds have been performed, the names of the American missionaries in Turkey will be at the head of the list."
>
> HENRY MORGENTHAU,
> *Ex-American Ambassador to Turkey.*

A Good Samaritan

A True Story

GRACE BURROUGHS MATHER

"The three little pigtails so dear to the Chinese heart." Photo. sent by Mrs. W. A. Mather.

MR. T'IEN had been up and busy for some time before little Shwang Nüer, his daughter, stirred in her bed. She threw him a merry look and began to dress quickly, but she said never a word, for her mother was still asleep. When she was ready, she submitted herself to her father to be washed, and to have her hair combed in the three pigtails so dear to the Chinese child's heart. Her father then began to cook the big kettle of millet porridge for breakfast.

This snug little home in the town of Gu Ch'eng had a sorrow which could not long remain forgotten. The mother was insane. And when this happens in China what burdens are entailed! There is just one institution for the insane in the whole country. That is a mission refuge and is far away in Canton. Consequently, elsewhere there is no expert care to be had. If the victim is dangerous, he is locked up or chained up at home, a terror to the community, and his early death from improper care may be confidently predicted. If he is harmless, at best he is looked upon as a drone in the hive and meets with scant patience. But in Mr. T'ien's home love smoothed the hard lot of both the sufferer and her family, for it was a Christian home.

After breakfast, little Shwang Nüer proudly washed the dishes and swept the floor. The father brought out a pack of books and started off to a market several miles away. All day the little woman of five must be in sole charge, guarding her mother from harm, bringing her back from attempted run-away. The neighbors in the next yard cared little and did less to help.

Mr. T'ien trudged along in the summer sun with a good heart, and a smile was on his face. His active mind was busy upon his sermon for the market, and no two of these sermons were ever alike. All day he stood in the sun and heat explaining about his books or talking to the crowd; and when the crowd had dispersed, he prepared to trudge home again, get the evening meal and clear it away, as if attending to these cares were a part of every weary preacher's program. About a mile from home, near a wayside shrine, he saw a crowd of children gathered about a beggar, shouting and teasing. He quickened his step. His own unfortunate at home made his heart tender. The beggar proved to be an old woman travel-stained and tattered. And her mind was gone! Mr. T'ien did not hesitate. "Come home with me, venerable lady," he said persuasively, and she followed gladly. Early training and common sense were against it, but Mr. T'ien planned to keep this second inmate in his small asylum. It meant one more mouth to feed, and small prospect of return; one more runaway to keep at home. But the Golden Rule was clear, and the old lady stayed.

"Where is your home, Grandmother? What is your family name? What relatives have you?" These questions Mr. T'ien put in varying form, day after day. Gradually enough facts were gotten together to begin a search. Mr. T'ien wrote to a preacher-friend in Peking, and at length by patient investigation, the street and family were found. The old lady had said, "a great house and a wealthy family."

But the family and Mr. T'ien were long in getting into communication. China has three towns by the name of Gu Ch'eng. The first letter from Peking went astray. In course of time a second letter also went astray. It was well into the fall before the letter finally came to Mr. T'ien. It said, "We have looked for her for months. We have vowed vows in the temple. At last we have had priests in to say masses for her soul. We thought she must be dead."

Mr. T'ien went to the train to receive his guests. Two aristocratic Manchus in silk alighted from the car. In thanking Mr. T'ien with full hearts for restoring their lost one, they bowed their heads to the ground, the humblest expression of thanks which they could give. The old lady knew her brother. Her husband she had forgotten, but she was glad to return home with them. Their happiness at finding the wanderer has long been a happy memory to "the good Samaritan," and fruitful of many thoughts on the ways of God. "When God manages things, he makes a long circuit!" he once said. "Those people

vowed and prayed in the temples, but God did not let them find the lost one. They would have thought that the idol heard them. No, he kept them waiting till they could hear about Christianity, and could know the love of God by their own experience. God brought joy out of sorrow for them, and I believe He will do it for me."

PAOTINGFU, China.

Our Visit to the "Mela"

ALEATHA KELLY KENOYER

AT FIVE-THIRTY in the morning we took boats on the Jumna to the place where this river flows into the Ganges. Here the great bathing took place. Thousands were on the banks and in the water. Women who live closely within the *Purdah* were allowed at this time to go out with their husbands to bathe but must return before nine o'clock in the morning, hence our early departure. At the bathing we saw many beautiful women, young and old. Their faces in many cases were most refined and often full of humor. They laughed back at us as we shivered and shrugged our shoulders, suggesting the cold plunge they would have to take. Each stood to pray upon stepping into the water. After the cold plunge they again prayed, the head bowed and the hands clasped. After this prayer water was sprinkled into their eyes, ears and mouths, and on the crown of their heads. One was reminded of the Japanese proverb of Nikko, "See no evil, speak no evil, hear no evil." These women seemed to add the prayer: Think no evil.

One woman I especially remember. She was a widow, for she wore no jewelry, and when her *sari* or headthrow fell back it showed her hair to be cut short. Both customs are emblems of widowhood in India. This woman was quite gray but her face was refined and kindly. She waited until all the young women in her boat, relatives of her family, had bathed. It seemed such a pity to think of a woman of her charm and grace compelled to conform to the hard customs that have grown up in India for the widowed class. A widow is considered to blame for her husband's death; that is, that she has committed some sin or the family from which she has come has sinned and therefore the gods deprive her of her husband. To atone for this sin she has to go through many privations imposed upon her by her husband's people. At one time in India the widow's life was almost unbearable, but laws have been passed preventing some of the most cruel treatment.

After bathing the high-class women immediately dressed along the shore or in zenana tents arranged for them. The majority dressed back of the boats on the shore. They did it so deftly that you were scarcely aware of the change. Many put on lovely colored garments in delicate shades of pink, green and lavender. It is quite cold in Allahabad during the months of December and January and the *mela* takes place at this time, so many of the women had other warm clothing under the delicate fabrics of their outer garments or wrapped themselves in woolen shawls, which are often of the most fascinating colors—French blue, cerise and a lovely amber shade, called fakir yellow because it is the only color a fakir or holy man wears.

As these wealthy women returned home in their boats the family priest sat at the middle of the boat and read to the women in their zenana apartments on either side of him. The priest reads from the sacred books of India. The women sat at the sides of boats with baskets of flowers which they scattered on the water. It was a beautiful sight to see the boats as they floated

down the river in the early morning, the sun just coming up. The colors of the women's dresses, their sweet, refined faces, and the grace of each one as she leaned over the side of the boat to scatter the flowers on the water was all most oriental and beautiful. Faces of the women are always so pale here, partly because of their natural olive skin, and also because of their closely confined lives within the *Purdah*.

The poor-caste women have to walk to the *mela*. They come from long distances with their babies on their hips as is the custom in India. These women do not live in *Purdah*. They have to go out into the world and work the same as men in the street and field. They are seen everywhere carrying heavy burdens on their heads and for this reason many of the younger women have well-developed and graceful bodies. The garments of the poor women are of the coarsest unbleached muslin. In fact it seems sometimes as though an Indian women takes a sheet, drapes it over the head and across the breast, then draws it tight around the waist and after placing it in folds in the front secures it in some mysterious way without pins or strings. These women are always most persistent in bathing their babies, and though there is a good deal of crying and screaming after the plunge the youngsters seem to view the *mela* as philosophically as their parents. Before returning home the poor women wander about on the banks of the river scattering rice, *pice*, or anything they feel they can give as charity to the beggars and holy men. They hope to gain merit in this way from the gods. The husbands of the wealthy women perform these acts of charity for them as it would be most unbecoming for women of quality to mingle with the crowds on the river banks.

The fakirs or holy men of India are always to be seen at the *mela*. There are three classes of men as fakirs. The first class, and the most loathsome, disfigure the perfectly good bodies which God has given them. We saw the man who has held his hands and arms in an upward position so long that he can't get them down. His fingers and nails have grown long like the claws of a vulture. His arms were nothing but skin and bones from disuse. The face of this man was gentle and kindly. One could see that there had been the blind devotion to the one element of the religion of the East — composure. control. This man was old, his beard and hair gray. He was attended by a *Chila*, or disciple, who no doubt in time will take the vows of his master. Another class of fakirs wear no clothing except a loin string. They roll in the dust of wayside funeral pyres, possess nothing in the world but a brass bowl for getting their food and drink and a peach-colored or amber robe. They have no place in the world to lay their heads. They are always on pilgrimage and sleep and eat beside the road. Many of them are sincere and know many things such as the sacred literature of India, medicine and botany. In imitation of this class is the beggar fakir. He is usually fat and jolly and carries the customs of the class of fakirs he imitates to the extreme. His body is always covered with ashes. He paints his face with fantastic designs, braids his hair

One of the poor women who walk to the *mela*. This is a milk-carrier whose tall, strong and graceful figure has developed its erect carriage from bearing burdens on her head. Photo. sent by Mrs. L. A. Kenoyer.

in long coils with cow's manure, and often heaps the braids in high shapes on top of his head. He carries a crude sort of banjo and sings the sacred *bunjans* or songs. Imagine the disgust that comes to one who sees an ignorant but hungry soul bowing before one of these worthless beggars for spiritual enlightenment!

The educated classes in India are practically fatalists. They have no faith in the fakir or the *mela,* though they may attend the latter for the holiday atmosphere it creates. Others have a fine system of philosophy about mind over matter, error, the all-good, etc. This religion is called Theosophy, has been greatly fostered by Mrs. Besant, who lived at Benares, only a short distance from Allahabad, and established a college to foster the faith. She has written a beautiful translation of the *Bhagavah Gita,* "The Lord's Song," one of the great poems of India, written in the sixteenth century and embodying the leading ideas of theosophy. We have boys in our college who call this book their Bible. The religion is a form of Hinduism and almost a thousand years older than Christian Science but seems very similar to it. There are others in India, to which class the great poet Tagore belongs, who accept all religions, that is, the good they find in each. They accept Christ as a great man but not as divine. Many of the great thinkers of India have all but accepted Christianity. They hesitate because they do not feel that we as Westerners are living up to the sayings of Christ. One great man the other day in an address in the Government College asked what Christ meant when He said to the rich young ruler to sell all that he had and then come and follow Him. The Christian people all over India believe that when India does accept Christianity, she will teach us much of Christ which we have not understood. They will convict us of selfishness and give sincerity and simplicity to our living. Christ was of the Orient and his message will be enhanced in its worth as it becomes thought through by oriental minds.

It has been our privilege in the past week to listen to Mrs. Maidu, the famous Hindu poet. Read, if you have the opportunity, her poems: "The Bird of Time" and "The Golden Treasury." She spoke in our college chapel to the students. She is a beautiful type of Indian womanhood with charming manners and a graceful, pleasing appearance. She is rather slight and frail-looking, quite dark but with brilliant eyes and classic features. The morning she talked at the college she wore a pea-green messaline silk Indian costume, the throw retained carefully over her head. She had a magnificent turquoise necklace and several gold bracelets. The only foreign thing about her dress were her high-heeled black velvet slippers. She was educated in England and comes from an aristocratic family who have known what education is for many generations. She pleaded with the students for *the religious unity of India through the worship of one true God, the breaking down of caste,* and *the doing away of the Purdah system*—just what we as missionaries are trying to do with the additional plea for Christ as Divine. She is making sacrifices of court life, home with her children, hours of leisure and rest in order to put "India first" as she says in her aims and efforts. She was an inspiration to all of us. Several of us, wives of professors, sat on the platform where she spoke, and with her had lovely garlands of flowers placed by the students about our necks. Afterwards as she rode away in a large, handsome motor, we said goodbye to her with a deeper pledge in our hearts to put with her "India first" —above pleasures, disappointments, all!

Ewing Christian College, Allahabad, India.

Presbyterian Women at General Assembly

Mrs. J. C. Reed

Central Committee, representing the six Women's Boards of Foreign Missions, held its annual meeting in connection with the General Assembly in the First Baptist Church, Dallas, Texas, on Monday, May twenty-first, Mrs. W. H. Bissland, President of the Board of the Southwest, presiding.

After singing the hymn, "Holy, Holy, Holy, Lord God Almighty," Mrs. Oliver R. Williamson, President of the Board of the Northwest, led in the devotional service. Mrs. W. B. Preston, Synodical President of Texas, welcomed the women, not only to the present and future Texas, but to the past and the historic Texas, of which she gave a brief description, mentioning many of its interesting missions. In closing the words of welcome she presented to the presiding officer, in behalf of the synodical officers and the women of Texas, a gavel made from native wood of the old San Juan Mission, of which little is left but ruins. The Mission was completed in 1716, a year memorable in the Presbyterian Church, its first Synod being organized in that year.

Mrs. Bissland made a fitting and appreciative response.

Mrs. F. S. Bennett, President of the Woman's Board of Home Missions, brought greetings from that Board, urging the women, as did the Spartan mother her son, to add a step to the length of their sword, so that they may do a work greater than has ever been done before. Responding to these greetings, Mrs. Wallace Radcliffe, representing the Philadelphia Board, suggested that in these stressing times loyalty to the Boards be not forgotten, suggesting as our slogan the words, "Lest we forget!"

In the Conference Hour, conducted by Mrs. Patterson Bain, Secretary for Specific Work of the Board of the Southwest, a clear statement as to the organization of and difference between Central Committee and General Council was given. The value of the Station Plan as compared with the old method of Specific Work was also brought out in this conference. Mrs. W. B. Preston, Mrs. B. A. Hodges and Mrs. J. C. Reed of Texas Synodical Society assisted Mrs. Bain.

Since *An African Trail* is to be studied by the women in the coming year, it was fitting to hear this country interestingly described as a continent of progress and opportunity and a land of development by Rev. J. A. Reis, a missionary to Africa, causing the women to look forward with pleasure to a fuller knowledge of this land. Our study of Latin America during the past year made the interesting address of Rev. W. B. Boomer of Chile, thoroughly enjoyed and appreciated.

The magazines, Woman's Work and *Over Sea and Land* were splendidly represented by Mrs. Austin D. Wolfe and Mrs. H. C. Louderbough. When speaking for Woman's Work Mrs. Wolfe asked those who were subscribers to stand and the response was most gratifying. Mrs. Louderbough reminded the older ones of their duty to see that the children "digested" their magazine.

"From the Firing Line" was responded to by the following fourteen men missionaries:

Rev. T. J. Porter, Brazil
Rev. C. F. Carriel, Brazil
Rev. T. H. Candor, Colombia } South America

Rev. D. S. Hibbard, President of Silliman Institute, the Philippine Islands.

Rev. John H. Freeman
Rev. W. H. Stewart } Siam

Rev. R. F. Edwards
Rev. F. M. Thompson
Rev. T. P. Gilman } China

Rev. Dr. F. E. Hoskins, Syria
Rev. Dr. C. M. Jordan, Persia

Rev. H. S. Howard
Rev. J. N. Forman
Rev. Dr. J. C. R. Ewing } India

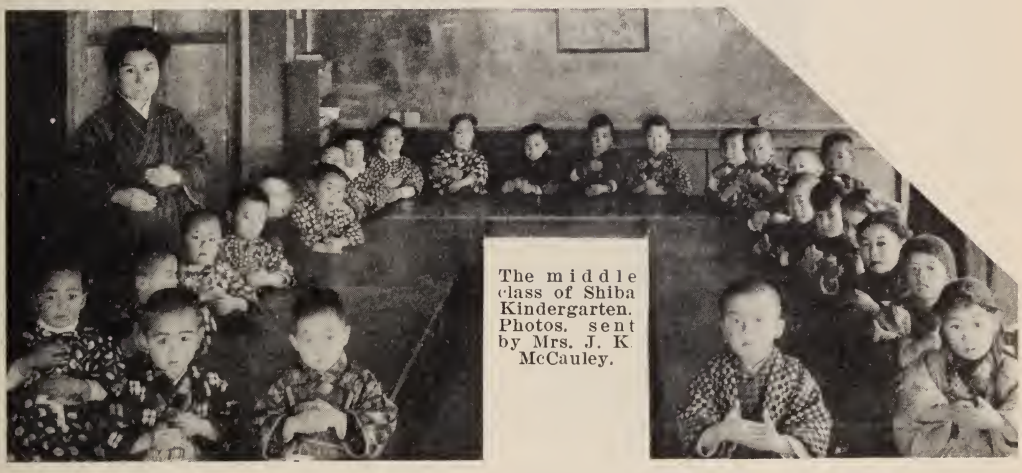
The large audience of women rose

spontaneously to greet these heroes of the Cross as they came to the platform. They showed the spirit of Paul, "in honor preferring one another," and graciously represented their wives in brief messages from the various fields. This was a most impressive and inspiring feature of the program. There was disappointment because the one woman missionary who had hoped to come could not be present—Mrs. T. J. Molloy of Yucatan. Dr. Molloy was too ill for her to be away from him. Prayer was offered for Dr. and Mrs. Molloy, led by Mrs. Williamson.

A more fitting close could not have been had to this inspirational program than the address, full of earnest enthusiasm and consecrated thought, delivered by Rev. Dr. A. W. Halsey, Secretary of the Board of Foreign Missions. So deeply did he stir the hearts of the women that they rose, led by the beloved President, Mrs. Bissland, and pledged themselves to a reconsecrated service during the coming year.

This was indeed "a day on the mountain top," and the women of Dallas and all Texas are grateful to the various Boards for the splendid and very helpful representatives present, and feel that by their coming, we in the pressing days of the future may have courage and life for our tasks, and have it "more abundantly."

DALLAS, Texas.



The middle class of Shiba Kindergarten. Photos. sent by Mrs. J. K. McCauley.

Of What Use Are Kindergartens?

MRS. J. K. MCCAULEY

AFTER ALL, do kindergartens pay as an evangelizing agency on the mission field? What can you do with little tots from three to six? Three short years and then they leave, and go out into a non-Christian school where the true God is never mentioned? Some Roman Catholic prelate said, "Give me a child till the age of seven and I care not who takes him afterward, he remains a child of the true church forever." Well, we have the child till full six, so we can claim the hope of the Catholic prelate.

Today, February twenty-fourth, in Sunday school the kindergarten teacher was absent and I supplied her place, or tried to. "Let us begin," I said, "by reviewing the picture roll, just to see if you remember. I wonder if anyone can guess the first picture before I open it?"

"We don't guess, we know! It is John the Baptist saying 'Repent, Jesus is coming!'"

"Now the next?"

"Jesus and John the Baptist."

"Does any one know how many persons in the next picture?"

Primary school Christian Endeavor Society with Mrs. McCauley.

"Three—Jesus, Andrew and John."

"And what did Andrew do?"

"Why, he brought his elder brother, Peter."

"Who remembers anything in the picture that comes next?"

"Pigeons and doves, a temple, and Jesus said, 'These make the temple dirty, we must have it clean for prayer meeting'—and He put them all out!"

"Now what shall we see in the next picture? Think!"

"We know! we know! Night, a moon and stars, a lantern, Jesus and an old man with a white beard, Nicodemus."

"What did Nicodemus want to know?"

"How Jesus got people to obey Him."

"And what did Jesus say?"

There was a pause. Then a little girl of the first year, not yet four years old, said emphatically, "Nicodemus, *you* must have a new heart and you must live right, that is what it means to be born again."

Did not God speak through that baby? Could a theologian have given a better answer?

"Who knows about the next picture?"

"A woman with a pot on her shoulder and Jesus at a well."

"And what then?"

"Why He told her who He was, and she was so glad she forgot to get her water but ran to get her people to come and they came."

"Now the next picture was last Sunday, what will it be?"

"Oh, the fine officer kneeling at the feet of Jesus, saying, 'Oh, come quick, my little boy is dying; he is my heir. Oh, please come.'"

"Did Jesus go?"

"'No,' He said, 'go back, your little boy is well,' and the officer believed, and it was true!"

Then I showed the picture of the man palsied for thirty-eight years, and how Jesus pitied him and cured him.

Then I said, "Children, what did that poor man need?"

"Why *a friend* to help him, and he hadn't *one,* till Jesus came along."

The gist of eight lessons, two months, photographed on their little brains, through those pictures they are there to remain indelibly. I never spent a happier thirty minutes in my life than in that room full of bright, animated faces, illumined with the light of heaven. "Suffer the *little ones* to come unto Me and forbid them not for of such is the Kingdom of heaven!"

TOKYO, Japan.

[Should not this practical and fruitful use of the Sunday-school picture-rolls remind the workers at home to keep their own missionaries supplied with this valuable material?—EDITOR.]

A Lovely Life Ended

In far-away Hengchow, Hunan, China, Mrs. W. Edgar Robertson's life here was ended in mid-April, after more than ten years' service as a foreign missionary. One of her three children, Bernice, passed away a few months previous. The Secretary in charge of the Hunan Mission, Rev. Dr. Stanley White, says of Mrs. Robertson: "Her life on the Mission field was characterized by devotion, both to the Mission work and to her home, and the latter has been a beautiful illustration of the way in which Christianity may enter into the commonest details of daily life. . . . It is such lives as Mrs. Robertson's that, while they may never be heralded in the list of those who have achieved greatness, will be recognized by all lovers of Missions as playing an indispensable part in illustrating to the Eastern world the beauty and truth of Christian living."

And the Rev. Charles H. Derr, one of her associates on the field writes: "Our hearts ache to think of the lonely father and motherless little ones. Mrs. Robertson mothered Charley Locke and David Crabb, when they were left motherless, and was most devoted to them as well as to her own children. She was a lavish hostess and her home was like the perfume of roses in a morning garden,—quiet and refreshing. The sick of our own and of other Missions she tenderly cared for. Her home was open to all, both Chinese and foreign. She spent much time ministering to the suffering ones, especially Chinese women and girls, and visiting in their homes. Part of the time, she was in charge of women's evangelistic work at the South Gate Chapel and of the Hengchow Women's Bible School.

"She saw the 'funny side' and the 'human interest' in the many complex and sometimes trying experiences of missionary work. We greatly appreciated her cheery philosophy and keen insight; and found inspiration in her motherly heart and simple faith in her Saviour. Mrs. Robertson will always be remembered for her loving heart, and the way in which she mothered the sick and the little baby-orphans. She spent herself freely for others and they will not forget her."

True Witnesses

Mae Chapin

[In Plymouth Congregational Church, Denver, Col., was recently placed a unique tablet of bronze, a memorial to those still living. Mrs. Packard is the daughter of the Rev. Dr. F. T. Bayley, pastor of this Church.—Editor.]

"The people that know their God shall do exploits." Dan. 11; 32.

To

Harry P. Packard, M.D.

and his wife

Frances Bayley Packard

who at great peril

Rescued thousands of Native Christians from death in Persia

A. D. 1915.

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, 'Thou must,'
The soul replies, 'I can.' "

Witnessing for Christ by life or words always brings rich reward. This has been manifest in the life of one of our Christian women in Kiung Chow. About ten years ago she very unexpectedly found her way to the Mission compound. She had come from her village, about fifteen miles distant, to worship at the temple of the "Kitchen god," which is located directly across from our compound. She was greatly attracted by the foreign house and wanted very much to see it. She tried to persuade her companions to go with her, but they would not, for fear

of some dreadful calamity befalling them should they go near a place belonging to the "foreign devils," as they called the foreigner at that time. She came alone and no sooner had entered the bamboo gate than she was met by one of our faithful Biblewomen, who opened up a conversation with her on the subject of vegetarianism, the woman being a believer of that sect. The Biblewoman soon turned the conversation to belief in the true God, and told her of God's love for mankind and His wonderful plan of salvation. The Holy Spirit had surely prepared the heart of this woman for the message, as she became interested at once and, as she herself expressed it, "I believed absolutely everything that was told me."

She started home happy over her new-found God and determined to give up everything that pertained to idol-worship and to worship only the true God. When she arrived at home and told her family of her experience, they only laughed at and scolded her. Prayer at once became a real factor in her life and she prayed earnestly for more light and for the salvation of her family. Several times she came back to Kiung Chow to receive further instruction in the Bible. Finally she declared her intention of taking down the family ancestral tablets. Of course, this met with bitter opposition from all the members of her family. She was convinced, however, that this was the right thing to do so she took them down and brought them to the missionaries.

She has had the joy of seeing the members of her family and her relatives, one by one, accept Christianity until at present they number nineteen. One of her daughters, who was married before her mother became a Christian, and of course lived at her husband's home, was afraid to believe in the true God as she knew that doing so would bring great persecution from members of her husband's family. One day her little girl was taken seriously ill and every one thought that she would die. Her brother asked her if he might not pray to the true God to heal the child. She consented and even promised that if the child recovered she would give up all belief in idolatry and become a Christian. The child recovered, so the mother immediately declared her belief in the true God. At once there began for her a life of persecution, but, on the other hand, a life of real victory. Her husband was very angry with her for becoming a Christian and treated her shamefully. Hearing the threats of her husband and others of the village to cut off her ears and nose, she left home and came to our Bible-school. She has been here over two years and is now one of our Biblewomen, untiringly telling the story that has meant so much to her.

KIUNG CHOW, CHINA.

Plague and Superstition

AGNES MORGAN

MOST of my quarter of a century of work in Japan had been in our Wilmina Girls' School in Osaka, but I returned after my furlough with the understanding that I would be allowed to do evangelistic work. I was asked to locate in this town of thirteen thousand population, making this the center of my work, but visiting other places for women's and children's meetings.

I happened to come to Yokkaichi the very day it was discovered that there was bubonic plague in the cotton-mill here, and there has been great excitement in town ever since, as winter is the worst time for the plague. The only house I could get in a suitable location is too small, so it is crowded full of my furniture, and old, so it was over-run with rats, and you know it is

rats and a special India rat-flea that carry the plague germ to people. Rat poison provided by the town and the voluntary visits of a neighbor's cat have decreased the number of our rats, and disinfectants under and on floors, have lessened the danger. Nevertheless, once the rats of a place become infected, the plague gets widespread among them before it is discovered, so it may be years now before the disease is really stamped out.

There has been some work done in this town for at least twenty-five years, and women missionaries have lived here twice, but no one has been located here for over fifteen years. I am the only "foreigner" here now and over twenty miles from any missionary, rather a "shut-in" at present as people from Yokkaichi are not desirable visitors to other places now. The field for work for women, girls and children seems very wide, but this place is a bigoted and superstitious Buddhist center and the people are hard to reach. It is not a noble or reformed or truth-seeking Buddhism that we find here, but the deepest of ignorance and superstition and sorcery connived at by the priests. I had hoped to have more room built on this very small house by the owner, husband of the lady who rented it to me with that promise, but died just as I moved in. After much wasting of time we found that he was not willing to do anything because the priests had told him this house was in the wrong direction from his and whatever he did here brought ill luck! The place here is full of such superstition and no desire to know anything better.

One who at "evening time" finds it light, for she has learned to know the Light of the World.

Our most hopeful work will be with the young, but many parents hold back the children from coming to Christian meetings. Nevertheless, the little chapel, just a Japanese house, is about as full as it can be at the Sunday-school and I could soon have a large Sunday-school of children in my house if I had room. I have two groups of high-school girls who come for meetings in the afternoons and half a dozen young men students and one young man who works in the electric light plant come regularly Sunday evenings for an hour's singing and a little English. We touch a dozen or so women in a way and may be able to help them little by little, but I realize here as never before how atrophied the real religious spirit is in Japan and how hard it is to make them realize what they lack so that they will desire it.

YOKKAICHI.

A BEAUTIFUL, happy little baby, the first in a missionary home in far-away China, the center of its love and joy, infected with smallpox, against which the Chinese take no precautions, dying in the suffering of that awful disease—that is the gift that the Rev. and Mrs. Harold Lair have given to missions. What is any offering that we can make of money and effort compared to that sacrifice?

WITH Bagdad under British government and the Russians in possession of Hamadan and Kermanshah anxiety about our own missionaries in Persia is allayed. Letters from East Persia, so long cut off from communication, are now coming in. They report that our missionaries have not been disturbed by the conflicting forces. The value of their services in recent troublous times seems to be recognized by all sides.

Five Yeung Kong mothers, in typical costume, with their riches on their backs.

This is a first birthday party! The little host, Alastair Thomson, (x), is in the center of the group of guests. Photos. sent by Mrs. Geo. D. Thomson.

The party illustrated by these snapshots was given by Alastair to the babies nearest his own age, who brighten Christian homes in Yeung Kong. In the picture there are two younger and seven older than our baby. The wail depicted in the centre of the photograph was the only one heard during the whole afternoon. They were all perfect darlings, and I think we grown-ups enjoyed ourselves just as much as did the wee ones.

When the garden part of the party was over and Alastair had given each baby a gift of a little coat, we went indoors and had tea and sponge-cake. A talk on "Mothercraft" and the singing of "Jesus Loves Me," with a prayer for blessing on these little pilgrims closed our happy time.

(*Mrs. Geo. D.*) *Margaret Thomson.*

YEUNG KONG.

WE are just nearing the close of nursing my "gude mon" through typhoid fever, and are so thankful that all is well, up to the present. Dr. Ewers, newly arrived with up-to-date medical enthusiasms, has been an invaluable second to Dr. Dobson.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

——— ——— Rev. and Mrs. H. G. Howard of Kodoli, India. Address, Bridgeport, O.

At Vancouver, April 3—Rev. Dr. and Mrs. J. C. R. Ewing of Lahore, India. Address, Care Mr. Vernon Jackson, Little Rock, Ark.

At Vancouver, April 26—Mr. and Mrs. E. M. Spilman of Bangkok, Siam. Address, 943 Jefferson St., Hillsboro, Ill.

At San Francisco, April 28—Rev. and Mrs. D. S. Hibbard of Dumaguete, P. I. Address, R. R. 4, Fredonia, Kan.

At Vancouver, May 4—Rev. Ernest J. Weekes of Canton, China. Address, 217 Keyes Ave., Watertown, N. Y.

At San Francisco, May 10—Rev. Dr. and Mrs. J. N. Forman of Mainpuri, India. Addess, Care Mr. Frank Forman, Waco, Tex.

DEPARTURES:

From San Francisco, May 9.—Rev. and Mrs. C. L. Phillips, Mrs. H. G. Underwood, returning to Chosen: Mr. and Mrs. H. H. Underwood to join the Chosen Mission.

From Vancouver, May 10—Miss Margaret M. Barnett, returning to the Philippine Islands: Rev. and Mrs. James M. Henry, returning to China.

MARRIAGES:

At Bangkok, Siam, April 11—Rev. Paul A. Eakin and Miss Gertrude I. Shearer, both of the S. Siam Mission.

——— ——— Miss Jessie Angell and Rev. Ernest J. Weekes of S. China.

DEATHS:

April 21—At Tsing-Chou-Fu, Rev. Wm. P. Chalfant, D.D., of the Shantung Mission. Appointed 1885.

At Chicago, Ill., May 17—Mrs. Jas. B. Ayres of Shimonoseki, Japan. Appointed 1888.

May 24—Miss Mary Lattimore of Soochow, China. Appointed 1888.

NEWS FROM THE FRONT

JAPAN

Mrs. G. W. Fulton writes from Osaka: Shall I give you a brief outline of a week's work as I generally have it? It may make my home and my life here a little more real. On Sunday morning I go at nine to Sunday-school and teach a class of young men. I stay to church service and help by playing the organ and by singing. After dinner I go to the kindergarten at two o'clock, where I play the organ and teach a class of boys. I come home to the service for the missionaries at four. We meet at the homes of missionaries in the center of the city. Last Sunday the service was held at our home and about fifty were present. Sunday evening I stay at home so that the servants may go to church. Monday is my rest day, so I generally stay at home in the morning and go out visiting in the afternoon. Tuesday morning I spend at the Kaikwa kindergarten and in the afternoon I give English and music lessons in our home. Wednesday and Thursday I spend at other kindergartens. Friday and Saturday, I teach music in the training-schools and have teachers' and mothers' meetings. Sometimes my little friend and fellow-worker, Ozaki San, a graduate of the Bible School in Yokohama, is my companion. The number of preachers in Japan is still so few that the country is hardly touched outside the large cities. We long to see more of the young men giving themselves to this all-important work.

And Miss Ida Luther writes from Kanazawa: I wish you could have seen the joy expressed when I announced the gift of the piano for the school. Teachers and students were more than pleased. Now we can do lots of things impossible before, and develop the music department as well. . . . We have never had such a winter. Snow is now (January) piled up in our school yard twenty feet in places where we banked it to open paths. More than five feet fell in two days, then it kept on snowing a little every day for more than a week, so we were nearly buried. Some native houses were buried, for the roofs caved in. A great avalanche from our chapel-roof took the snow-protector, chimney and some tiles along with it. For fear all the chimneys would go, we engaged men to go on the roofs and shovel all the snow off. I read in the paper that one day's snowfall cost New York five hundred thousand dollars. This storm didn't cost us quite so much, but we are out at least twenty-five dollars.

CHINA

Dr. Elizabeth F. Lewis writes from Shuntefu: The Grace Talcott Hospital was practically finished in early summer, the outwards were begun, and continued building operations until August. The painting and oiling was finished in May, but as my medicines and supplies were not here, I did not attempt to open medical work; besides the other buildings and carpenters making things needful kept me busy. . . . The formal opening was November thirteenth, during our Annual Church Rally. Every one is highly pleased with the building. We have a hot-water heating system, which is a great curiosity to the people who have never seen the like. During the last month we have had twenty in-patients and over three hundred in clinic. Not so bad for the first month, but I hope we may have many more as the days go by. Hospital workers are few. I have one trained nurse from Paotingfu, and one "green" girl and a cook and a coolie. I may have to increase my force in the spring.

INDIA

Dr. J. H. Orbison writes from Ludhiana: What is known as the Mass Movement among the lower castes is constantly gaining momentum. In two months and a half I have baptized over a hundred enquirers and hundreds more are waiting. Among these I have been gratified to find a good proportion of women, who have been usually more backward, conservative, prejudiced and ignorant than the men; consequently harder to convince and persuade. Many seem afraid that something strange or mysterious or unlucky will happen to them or to their children if they forsake their old creeds and customs. Sometimes when the time for baptism comes, they run away and hide. Nevertheless, among the women, as among the men, immense changes are taking place, affecting the whole circle of thought and action. A "divine dissatisfaction" is taking the place of stolid indifference and stubborn immobility. There is a common saying among the people that the life of a woman in India is like that of a "fool in a well." Her outlook is so pitiably narrow, her outreach so limited. Her future is apparently without promise of progress. But the women of India are being stirred by new impulses. They are catching glimpses of something brighter and better. One of the favorite hymns among the village women is set to a popular tune used by them at their wedding festivals and contains sentiments such as these: "People have been listening to false teachers; Thou Christ art the True Teacher. People have been placing blind lamps on their sacred shrines, Thou Christ art the True Light. Other prophets are dead and gone, Thou art the living Saviour; I was sinking in the deep river of sin, Thou didst rescue me and carry me across."

With Presbyterian Young People

WHAT ONE DELEGATE LEARNED

Mrs. Woodford D. Anderson

"How late you are, Marian! Why didn't you come on the morning train?"

"I couldn't leave Albany without getting some information from one of the Young People's Secretaries of the Board," replied Marian. "So many useful ideas were given at every session of the annual meeting, that I stayed to learn more about some of them."

"Well, at any rate, you can forget about missionary meetings now," rejoined her companion. "It was bad enough for you to give up the club dinner and dance to go."

"I was a little doubtful about going," returned Marian, "for I thought it might be dull for young people. I didn't dream that it could be so interesting, nor so helpful for our young people's societies."

"Why, you really act as if you weren't bored to extinction!" exclaimed Edith.

"Far from it," responded Marian. "Even you would have enjoyed the reception in the Executive Mansion on Tuesday night. Best of all was the opportunity to meet the Board members on the first night, and to learn from whom to get information. When I told some of the young people's secretaries how hard it has been to get leaders in our church for both children's and young people's work, they promised to discuss that question in the conference the next day."

"I can't imagine how one can make leaders without material," objected Edith. "What did they tell you to do?"

"But I found that we *have* the material, for our church has plenty of untrained young girls. We were told to send them to summer conferences, and several told how they raised the money for a delegate—one society gave an entertainment; in another town several societies joined in taxing their members to send someone. It was brought out that winter institutes help, too."

"There was a four-day conference only ten miles away last month," said Edith, "but nobody here thought of going."

"We won't miss such an opportunity again," said Marian, emphatically.

There was a pause as the two girls picked their way across a muddy street. Then Edith remarked, "I hope your visit to Albany gave you some ideas about raising our missionary money. We have had plays, fairs, and entertainments, and I don't know what to try next.

"The attitude toward missionary money impressed me greatly, Edith. I discovered that the societies that give the most to missions do not have entertainments to raise it. They just *give.*"

"Our missionary fund would be a minus quantity if we merely asked our young folks to *give!*" said Edith.

"Of course one has to take the pains to train them," replied Marian. "And we mustn't be discouraged if it takes time. One church could not raise a hundred and fifty dollars of its missionary's salary. The Young Woman's Society opened an employment bureau, advertising in the church calendar that its members were ready to render any service at short notice. Orders were taken by telephone for cooking, sewing, caring for children, and many other things. In this way they raised the hundred and fifty dollars. The next year some preferred to give their share outright and by the end of the third, all had found that it was really much easier to *give.*"

"Doesn't that sound easy?" said Edith. "Perhaps our girls will try it."

"During the reading of the C. E. report on Thursday a society was roundly applauded which reported that it did not *raise* money for missions, it *gave*. By the way, that young people's report was given in a very interesting manner. The Young People's Committee of the Board held a regular committee meeting on the platform, at which the chairman called for reports from each of the secretaries. They were given in a conversational way and talked over."

"Why couldn't that be tried at our annual church meeting? I am sure more people would listen to the reports."

"That's so!" exclaimed Marian. "I hadn't thought of that, but it will surely make a hit. I think," she continued, "that we might arouse much more interest in missions if we took pains to arrange for something out of the ordinary. Our Light Bearers, for example, are seldom regular in attendance at the meetings, because they never do anything new. Some of the Albany children presented several attractive missionary exercises at the Children's Rally. Why can't our children do something of the sort? We could use them, too, if we reproduced the pageant given on Thursday night."

"Do tell me about it," said Edith. "I have never seen a pageant."

"It was called *The Torch Bearers*. First there were native women in costume who gave the history of Christian effort in the Orient. Then the room was darkened, and down the side aisles came the Pilgrims of the Night, all dressed in black, and the Heralds of the Dawn, in white, the latter carrying lighted candles and Bibles. These met in the center, and each herald gave a pilgrim a Bible as they marched out down the center aisle together. But there were not enough of the heralds, so many of the pilgrims were left groping in the dark."

"It sounds splendid," said Edith. "Did you hear anything about books on Africa at Albany? Our Presbyterial Secretary for Missionary Education wrote me that we ought to have a study class this fall."

"Yes, indeed," said Marian, enthusiastically, "we had a wonderful study-class on *An African Trail!*"

"That's one of the books," interrupted Edith. "Is it good?"

"It's perfectly great! I have it here in my suitcase. I am sure our Young Women's Society will enjoy studying it."

"Then you can be our leader, Marian. Won't that be fine!"

"I don't know," said Marian doubtfully. "I have never led a class, but I might try."

"I do believe that your Albany meeting has developed one leader for us already," cried Edith exultantly. "If one meeting can do so much, I intend studying that summer conference literature that reached me this week. Maybe several of our girls will spend their vacations together at one of the conferences."

"I'll go," said Marian. "I'll begin to save today. Perhaps we can start a fund to send a delegate from the church."

"Oh, Marian," cried Edith, "I am so sorry that I didn't go to Albany. I didn't know that one could get so much from a missionary meeting."

"It is almost supper time and I haven't told you half," said Marian. "I received a great many ideas from the Young People's Conference on Wednesday, and the talks with the Board Secretaries were most helpful. I hope the society will adopt some of the new methods when I give my report."

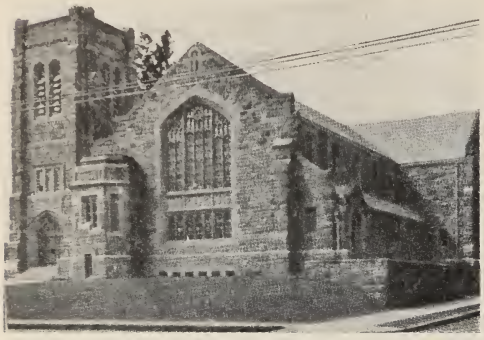
"Don't forget that I will help," called Edith as she started for home. "Mother will never believe that I stayed all this time to hear about missions."

New York.

HOME DEPARTMENT

Biennial Assembly of the North Pacific Board

Mrs. J. S. Bradley



Westminster Church, Portland, Oregon.

Our second Biennial Assembly opened Wednesday morning, April twenty-fifth, in the new Westminster Church of Portland. The first thing to arrest our attention as we entered the beautiful edifice and were met with cordial greetings by the ladies of the church, was the splendidly-arranged display of literature, which was a busy place at all intermissions. This Assembly, which was held on the twenty-ninth anniversary of our organization as a Board, was one rich in spirituality and reports of progress. A spirit of co-operation and enthusiasm prevailed during all the sessions.

Mrs. J. W. Goss, our hard-working and successful President, presided at all our sessions except that of Wednesday evening, when Rev. E. H. Pence, D.D., pastor of the entertaining church, was in the chair. The first morning, after singing "O God of Bethel, by Whose Hand," Mrs. Pence led us in our first devotions, her subject being "*Pax Vobiscum*!"

Five charter members were called to the platform at the close of the reception of new Life Members, who had been welcomed by Mrs. E. P. Mossman of La Grande, Ore., our Board President from 1909 to 1912, whom we saw among us for the first time in five years. Her presence and words gave us courage as did the presence of the charter members: Mrs. A. E. Lee of Seattle; Mrs. D. O. Ghormley of Tacoma; Mrs. A. N. Worth and Mrs. Mary Moule of Portland, and Mrs. R. Wallace of Salem. There were also present the mothers of our missionaries, Dr. Leonard, Mr. Clarence Steele and of Mrs. Clarence Steele, and the grandmother of Miss Louisa Lee.

Among committees appointed was one to write our sympathy to our dear former president Mrs. Milligan, whose husband had been called home since we last assembled. Mrs. Barbee, our Treasurer, had been called away by the sudden death of her father, so Mrs. Goss read her report which showed our receipts for foreign missions for the year were $13,094.80, a gain of more than thirteen per cent. Later Mrs. Aldrich gave greetings from the Woman's Board of Home Missions.

The first session was given to the reports of Secretaries; Mrs. Geary reported that while the number of new societies was small, the growth in the membership was the largest of any year, and a number of societies attained the full Standard of Excellence. Mrs. Fuller reported that never before have so many offered themselves as missionaries in a single year as during the one just passed, and closed by saying "Young people are asking 'What shall I do with my life?' Our missionaries on the field are pleading for nurses, physicians, and teachers—does not this call appeal to some who are making decisions?" Christian Endeavor Secretary, Mrs. Mathis, reported that for

the first time the gifts were more than the salary of Rev. E. T. Allen of Persia, who is the missionary of the C. E. Societies, of which there are 177, with 108 of them contributing. This is eighteen more than last year. She reported more inquiries for literature than ever before. Second Church, Boise, Idaho, has a C. E. Society with an average attendance of eighty-five, and is a contributing society. A number of societies report that *every member contributes,* and a choice item was that in the C. E. of the Fourth Church, Spokane, *eight* young people are preparing to go as missionaries or ministers. Mrs. Linn reported that our Westminster Guild organization is ten years old and has ten missionaries in the foreign field.

Mrs. Phipps reported that in our Board the past year there were 89 women's study classes; 57 Westminster Guild, and 24 Young People's Societies, and 12 children's bands studying these books. She wished the total might have been *every society* instead of 182. Mrs. Youell reported forty-nine Little Light Bearers' Societies, many of whom have studied the Bible and their text book, and have been sewing for the children's ward in Dr. Leonard's hospital. Miss Lamberson reported 1,744 books sold, besides hundreds of leaflets. More *Year books of Prayer* sold than last year and the slides were in good demand. Miss Lamberson had prepared a dialogue in which two voices presented important literature in our depository in a unique and interesting way.

The importance of the Student Work was graphically portrayed by Mrs. Seeley. She told of the interest aroused among the young women in the colleges visited by Mrs. Paul McClintock. Later, this work was brought into still more prominence by an address from Miss Isabel Laughlin, Student Secretary of Women's Boards of Home and Foreign Missions, her topic being "An Idea Whose Time Has Come." That idea is that the Presbyterian girls in our colleges must be instructed in the work of their church, so that when they go out to their homes or occupations, they will be ready and expect at once to help in church and mission work. Mrs. Linn presided over this Rally; Mrs. McClintock gave a short address upon "The Appeal of the Mission Field to Young Women"; Mrs. McCartney, of Cashmere, Wash., upon "The Spiritual Life of Young Women"; and Mrs. Thaxter upon "The Need of the Missionary Society for Young Women."

We wish we had the whole magazine in which to tell of the interesting address of our winsome new missionary, Mrs. Aimée Boddy Millican; of Mrs. McClintock's thrilling address entitled "Other Sheep"; of the address of Rev. John H. Boyd, D.D., upon "The Modern Approach to the Missionary Enterprise"; of the splendid address of Rev. E. H. Pence, D.D., with its timely topic "Democracy and Missions"; of the "General Conference on Methods of Work"; of the stories of "Encouragements and Discouragements" from our presbyterial societies.

Our next Biennial Assembly will be held in First Church, Seattle, April, 1919.

Fortieth Anniversary of the Board of the Southwest

Mrs. G. P. Baity

In St. Louis, Mo., at the Second Church, April 24-26, was held our Biennial Assembly. Cordiality and welcome were beautifully and bountifully expressed in flowers, luncheons, drive over the city, hospitality in homes and fine detailed committee work. Preceding the Officers' Conference on Tuesday afternoon a preparatory devotional service was led by Mrs. William Burg. Her theme, "Christ in us the hope of glory," was a strong presentation. The new

President, Mrs. W. H. Bissland, proved her fitness in that capacity throughout all the sessions, displaying executive ability, fairness, promptness, and above all other requisites, the spirit and power of prayer. Tuesday evening's session was presided over by the pastor of the church, Rev. John William MacIvor. The main address of the evening was by Rev. C. E. Bradt, D.D., of Chicago, subject, "An inspirational survey of missions." A reception closed the first day's session.

It was most fitting that the Board should be welcomed to headquarters by Mrs. C. R. Hopkins, for eighteen years its President and now its Honorary President. In her charming manner her children were greeted to the old homestead. This fortieth anniversary program was a special recognition of Board officers. Commendation is due to each one for her concise, clear-cut report. Space will not permit giving their names and reports but granting "honor to whom honor is due" the following are some stimulating notes.

Roll-call showed representation from all the Board's States. "Findings of the Chicago Conference" were received with interest to all and information to delegates from local societies. Synodical reports had fewer minor strains. The number of missionary candidates has grown so perceptibly that the Secretary for specific work has great joy in assigning their salaries to presbyterial and synodical societies. We now have thirty-five whole-salaries and eleven part. Reports of work of children, student, extension and missionary speakers can not be accurately summarized but were fundamental and bore much fruit.

Westminster Guild brought the refreshing news of its world-wide work being now carried on in 309 Circles and 815 Chapters, with a membership of 21,762 supporting 10 foreign missionaries on $1,000 salary each, and a corresponding financial share in home work in North Carolina, Porto Rico and Alaska. Two buildings now bear the name "Westminster Guild"; one in China, the other in Porto Rico. The Southwest Board reports 182 Chapters and Circles, a gain of 54; an increased interest in missions, a deeper consecration and a broader missionary vision. Many attained all points of the Standard of Excellence.

Young People's work revealed marked progress along two vital lines; one being that most presbyterial societies are presenting Y. P. work both on the day program and on one entire evening when the fields and work are represented by the Y. P.; the other that women are waking up to their duty of being advisors in preparing monthly programs and keeping Y. P. lined up with their denominational relationship. The interest is keen where the whole presbyterial or synodical society works and prays for its own missionary. One thing is yet lacking, the sending in of reports, as is here shown: in Arkansas *one* presbyterial society reported; in Kansas, all *but* one; in Missouri, *all;* in New Mexico, one; in Oklahoma, all but *three*; in Texas, all but *five*; the record of 1916 gave 470 C. E. organizations; what *might* 1917's record have been *if* all had reported!

Study Classes, text-books and magazines show marked advance. WOMAN'S WORK made a gain of 625 or more than twenty per cent; but the *Year Book* only gained 62; 40 new leaflets have been added to the catalogue. Arkansas is a hundred per cent. synodical society, having gained over ten per cent. on all subscriptions and Study Classes. Kansas lost in every department of literature. Missouri made the *largest gain* in subscriptions and Study Classes and is the banner synodical society of our Board. New Mexico gained more than ten per cent. in subscriptions to WOMAN'S WORK, *Southwest Quarterly* and

Study Class. Oklahoma gained more than ten per cent. in all except *Over Sea and Land*. Texas gained more than ten per cent. in all except *Southwest Quarterly* and Study Class. The Treasurer was most happy in reporting the largest offering ever given, $38,751.15. After twenty-two years of efficient service, Mrs. Burg retires from that office but not from the work.

A digest of *An African Trail* was so enthusiastically given by Mrs. S. I. Lindsay that the study for this winter is now assured. "The Church Abroad" as related by the Secretaries was most pleasing and interesting. Three missionary mothers were introduced and added a message from loved ones. Miss Julia M. Hodge of Manila was presented and used her time in showing the needs of Silliman Institute. Wednesday evening's session was in charge of Mr. J. M. Patterson, Secretary for the Southwest District. Rev. William M. Dager gave a most inspiring account of our work in Africa.

With the exception of our recording secretary, treasurer, and secretary for children's work, our officers were re-elected. While these three retire from office, they continue in other activities

In a closing message our president urged the constituency to an onward and upward vision and its fulfillment. An impressive communion service administered by pastors and elders of several churches closed the session.

[These lines were sent us by Mrs. Calvin Wight of China, now in this country on furlough. She did not know the author but said the lines had a very lovely effect when she heard them sung at several annual meetings in the vicinity of Detroit, Mich., to the familiar tune of *A Perfect Day*.—EDITOR.]

"WE have come to the end of another year
Of service for our King.
As we give our reports we need not fear
He will spurn the results we bring;

For He looks with compassion on all we do
In love for His dear sake,
And if through the year to our God we're true
Our gifts He will surely take.

As we stand at the close of another year,
Let us pause and ask His grace,
That with hands that are strong to do and bear,
Each may serve Him in her place.

May our country be saved for the Prince of Peace,
And may we faithful be,
That love may reign and strife may cease
In our Land of Liberty!"

Annual Meeting of the Occidental Board

JENNIE PARTRIDGE

OUR FORTY-FOURTH ANNUAL MEETING, held at Fresno, April 17th to 20th, was a notable occasion. A number of officers went from San Francisco and elsewhere and a large number of delegates were in attendance, many motoring over from nearby towns. The Fresno ladies did everything that could be done for our pleasure and comfort, and a delightful auto-ride through the orchards and great grain-fields freshened our spirits after the day's business.

The devotional spirit was very pronounced, the meetings led by Mrs. Cleland on Christ's promise to abide in us; by Dr. Sevier on the Vision and the Man; by Mrs. Surrhyne on the topic, "Lord, Teach us to Pray"; by Rev. Dr. Hunter on woman's work in Missions; and by Mrs. Pinney on Talents for Service, were especially helpful.

Mrs. Hume's cordial welcome and Mrs. Denniston's graceful response put us all at ease and at home. The report for the synodical societies was presented by Mrs. Chown, and was full of cheer and comfort, telling of a number of churches supporting their own missionaries. The other reports were all encouraging, telling of steady advance in all departments. The election of officers resulted in the same officers being re-elected, the only changes being Mrs. R. D. Bird as Station Secretary,

Miss Mae Flathers as Young People's Secretary, and Mrs. H. H. Bell as Educational Secretary. The Chinese girls added much interest by their sweet voices singing for their Master.

The Young People's evening meeting was large, about two hundred being present, and was addressed by Miss Laughlin, Dr. Johnson of Africa, Dr. Sharrocks of Korea, and Mr. Worley gave some interesting motion pictures of work in the Philippines and Japan. The meeting was led by Mrs. Wheat, the Young People's secretary of San Joaquin.

The President's message was inspiring, on the theme, "Say unto my people that ye go forward." Mrs. Pinney explained the Women's Council of the Boards of the Presbyterian Church, its methods and work. Mrs. Bell led the Open Parliament on "Education in Missions" with an instructive Question Hour, and Mrs. Cleland the Open Parliament on "Extending our Outposts," which made pertinent suggestions.

A happy feature of the last day was the presentation of a beautiful basket of flowers to Mrs. E. G. Denniston on the completion of twenty-five years of service as Treasurer, Mrs. Denniston being very much surprised and touched. Mrs. Pinney made the presentation speech, dwelling on the Treasurer's long and efficient service.

Mrs. King gave a graphic report of the Foreign Correspondence; Mrs. Martin of Utah was a spiritual influence with her remarks and devotional service, and Mrs. H. H. Hamilton, another of our saints in Israel, told of her pleasure in seeing the daughters of former officers so active in our work.

The addresses of missionaries present inspired us all with their earnest purpose and power, a beautiful closing devotional exercise being led by Mrs. Worley on the "Power of His Name."

CENTRAL COMMITTEE'S PROPOSED SCHEDULE OF MONTHLY TOPICS

PARALLEL WITH TOPICS OF WOMAN'S BOARD OF HOME MISSIONS

	Home Missions	*Foreign Missions*
Jan.	The Treasury	China
Feb.	American Indians	Chosen
Mar.	Immigration	Japan
Apr.	Freedmen	Africa
May	Mexicans in the United States	Latin America
June	Porto Rico and Cuba	The Philippine Islands
July	Review of the Year	The Home Base, Review of the Year, and Orientals in the United States
Aug.	Our Young People	China
Sept.	Outlook for the Year	India, Home Base, Outlook for the Year
Oct.	Alaskans	India
Nov.	The Mountaineers	Siam
Dec.	The Mormons	Moslem Lands, Syria, Persia

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Regular Meetings of the Society discontinued until September 18.

TOPICS FOR PRAYER: Prayer for the Divine Guidance of Our Society Throughout the Year. The Officers of Our Own Board.

THE CORPORATION and Directors' meetings were held May first, the changes in the by-laws noted in the April number were made, and the Directors' and officers were re-elected without change. Miss Hodge replied with even more than her usual steadying power. She touched briefly on the fact that we were within $1,000 of receiving our desired increase and that, had every payment reached us before the books closed, the whole ten per cent. would have been in the treasury. Expressing joy that the Assembly's Board had been able at the beginning of the war to take over some of the German missionary work, she reminded us of the command to love our enemies. In this time of timorous questioning as to one's duty, she urged us to plant our feet on the fundamental "Go Ye," to equal our own church in the Civil War and to put love of Christ above love of country. Instead of handing about

the usual compliments to newly elected officers, she asked them searching questions on their attitude to their own departments of this world-work, and urged a greater breadth of vision.

Miss Agnes Nichols was made a Director and Mrs. E. B. McDaniels was adopted as an associate missionary.

Financial aim for 1917-1918: Five per cent. increase in regular gifts; "Special" consisting of (a) The completion of the Latin America-Siam Extension Fund — a small amount; (b) $36,000 War Emergency to enable the missionaries to receive the equivalent of their past salaries. Silver costs one-third more in China and twice as much in Persia.

The following missionaries have been loaned for "Expediency of Support": Miss Elizabeth B. Coan and Mrs. Merle C. Winn from our Board to the Northwest and Mrs. Paul Doltz from the Northwest to our Board.

It is again with great sorrow that we have to report the death of one of our missionaries, Miss Grace M. Lucas of Nanking, after ten years of valued service, and of Rev. W. P. Chalfant of China, husband of one of our missionaries. We extend our sincere sympathy to Mrs. Chalfant on the field and to the two boys at Wooster.

With Mrs. Norman Perkins to lead, Miss Bonine to tell of the wonderful answer to prayer in the starting of her work in Yucatan, and Miss Schultz to plead for prayers for the children of our missionaries, the meeting on the third Tuesday was one to lead us to greater heights of love and of intercession.

Send to 501 for list of Summer Conferences.

New Leaflets: *Foreign Missions in Battle Array* (Poem by Vachel Lindsay), 1 ct., 10 cts. per doz. *The Call of the Dark Forest*, 2 cts., 20 cts. per doz. *Westminster Guild; Her Cousins and Her Aunts*, 5 cts. *Autobiographical Sketches of W. G. Missionaries* (Revised), 10 cts. *Historical Sketches of South America* (Revised), 10 cts. List of Suggested Literature for Africa Study Books, free.

Summer Conferences. Many of these take place from June 25 to August 24—too many perhaps to remember all at once, but all richly rewarding. Send to our office for a carefully prepared list telling time, place and object of each and then plan to attend the one nearest you. Chambersburg looms large to Pennsylvanians, but each has its special attraction.

The fifth session of the Ohio Synodical School of Missions will be held in Wooster, August 18-25. There will be simultaneous sessions of a Men's Bible Conference, conducted by President W. J. Campbell White of Wooster College. Miss Angy Manning Taylor will be in charge of Bible study; study class teachers are Miss Porter and Miss Lyon for Home Missions, Miss Wishart and Miss Schultz for Foreign Missions. There will be a large number from Westminster Guilds and other Y. P. organizations. Registration fee will be one dollar, and boarding will be one-fifty per day. Reservations will be made by Mrs. J. C. Talbot of Wooster, Ohio.

From Chicago

Meetings at Room 48, 509 South Wabash Avenue, every Friday at 10 a. m. Visitors welcome.

This is a year when faithfulness and loyalty to our *great commission* will count for more than they have ever done. The calls upon our time and strength and especially on our purses were never quite so urgent. The persistent pull and pressure on our hearts is almost unendurable. Our missionaries are reaching out to us beseechingly for help. For the first time in my recollection they ask for *themselves*, because prices of necessaries have doubled, and the rate of exchange on money has increased so much that their salaries come to them worth in China one-half and in Persia one-third less than in normal times. We ask you to make an unusual effort to meet an unusual condition. *Double your gifts this year*, especially to the salaries of missionaries.

The "Mary Ella McCalla Memorial" fund, for the church at Vera Cruz, Mexico ($3,000), is progressing most satisfactorily. At this writing more than $2,000 are already in hand. There is still an opportunity to "get in" on this for those who have thus far been prevented. When the amount is complete, notice will be given in these pages.

Note several changes in our list of officers on third page of cover.

The Thirteenth Annual Conference of the Missionary Education Movement, July 27-August 5, will be held at the College Camp, *Lake Geneva, Wis.* Rates for ten-day period, $15. Young men and young women are invited. Information and blanks at our office.

A recent gift from one of our Wisconsin women of $1,500 ($1,000 for the Guatemala School and $500 for the War Emergency Fund) comes with the explanation that certain stocks which she holds are paying large and unexpected dividends and she feels that such dividends offer wonderful opportunities for forwarding the work of the Church along all lines, and is therefore devoting a large share of increase to the Lord's work.

Leaflets: *Five Hundred Thousand*, 15 cts. *Educational Work of the Board of Foreign Missions*, 10 cts. *Presbyterian Work Among the Lepers*, 5 cts. *The Work of Our Hands; A World in Itself* (a map of Africa), each 1 ct.

From New York

Meetings discontinued until October third. Orders for literature should be sent to Room 818, 156 Fifth Avenue, which will be open all summer during office hours.

Tribute is due to the long and faithful

service of Mrs. George L. Curran who has resigned after thirty-five years as Treasurer of Utica Presbyterial Society.

Two auxiliary secretaries have resigned after years of memorable service. Miss Mary Helm after more than twenty-five years in Danville, Transylvania, Ky., and Miss Mary St. John, of Weedsport, Cayuga, who for forty-one years has labored for the Board with affectionate loyalty and now lays down the work on account of failing sight. "They also serve who only stand and wait."

LAST fall death removed Mrs. W. T. Bailey, Treasurer of Chemung Presbyterial Society. Her short term of service was made memorable by the fact that her husband voluntarily took up the work and carried it on to the close of the year.

IN response to many requests for copies of *A Palaver*, presented by the foreign secretaries at the Biennial Assembly in Albany, it is announced that they may be obtained by addressing Miss Ellison at the Headquarters of our Board.

THAT gambling, once universal in Siam, has been abolished, and that the gambling-houses may be used for Christian work was told by James W. McKean, M.D., at the May meeting. One of these houses situated near the Harriet House School is being used for domestic science classes. That school sets the standard for womanhood in Siam.

THE SIAM EXTENSION FUND will strengthen evangelistic work, open outstations, some of them desired for many years, provide proper residence for missionaries and improve medical facilities. Siam is the one single field in Asia where our church works alone. Twenty millions of Siamese-speaking people look to us only for the Gospel.

NEW LEAFLETS: *Annual Report of Secretaries for Foreign Correspondence and How to Use Our Annual Report*, 5 cts. *The Host in the Hut; "No Sick People Here"; Come Over and Help Us* (an exercise for children), each 3 cts. *Suffer the Children* (exercise), 2 cts.

OCCIDENTAL BOARD LEAFLETS: *Annual Report*, 5 cts. *A Talk with the New Young People's Secretary*, 3 cts. *The Westminster Guild in Outline; The Lure of Africa*, 40 cts. paper, 60 cts. cloth. *African Adventures*, 30 cts. *An African Trail*, 35 cts. *Helps for Mission Study Class Leaders*, free on receipt of enrolment card.

RECEIPTS TO MAY 15, 1917

By totals from Presbyterial Societies.

Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	$3.00	NORTHUMBERLAND,	$25.00
CHILLICOTHE,	10.00	PHILADELPHIA,	2,400.00
CLEVELAND,	10.00	PORTSMOUTH,	10.00
COLUMBUS,	15.00	ST. CLAIRSVILLE,	29.00
DAYTON,	707.50	SOUTHERN VIRGINIA,	4.00
HURON,	10.00	WASHINGTON CITY,	600.00
LACKAWANNA,	21.00	WASHINGTON, PA.	4.00
LIMA,	10.00	WEST JERSEY,	4.71
MAHONING,	10.00	MISCELLANEOUS,	1,844.08
NEWTON,	75.00		

Receipts from April 15 to May 15, 1917,	$5,792.29
Total since March 15, 1917,	10,485.07
Personal Gifts to Missionaries,	12.11
Persia Relief Fund,	5 00
Syria Relief Fund,	15.00
Latin America Development Fund,	1 917.71
Siam Extension Fund,	1,002.00

(Miss) ANNA VLACHOS, *Treas.*,
501 Witherspoon Building, Philadelphia.

The Woman's Presbyterian Board of Missions of the Northwest

BLOOMINGTON,	$112.10	KALAMAZOO,	$48.00	SAGINAW,	$85.00
BOX BUTTE,	20.00	KEARNEY,	6.65	SIOUX CITY,	2.50
CENTRAL WEST,	5.00	MADISON,	6.00	SIOUX FALLS,	119.00
CHICAGO,	1,462.02	MANKATO,	10.00	WINONA,	$1.50
DETROIT,	1,220.00	MINNEWAUKON,	20.80	MISCELLANEOUS,	457.38
DULUTH,	110.00	MONROE,	10.70		
FT. WAYNE,	30.00	NEBRASKA CITY,	9.00		
FREEPORT,	103.92	NIOBRARA,	30.30		
GRAND RAPIDS,	71.00	OAKES,	1.00		
HELENA,	17.00	OMAHA,	26.07		
IOWA CITY,	87.50	RUSHVILLE,	78.50		

Regular Work,	$3,348.94	
Million-Dollar Fund,	802.00	
		$4,150.94
Total Receipts, April 16 to May 15, 1917,		$15,798.83

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 South Wabash Ave., Chicago, Ill.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$7.80	NEW YORK,	$1,289.50		
BROOKLYN,	246.00	NORTH RIVER,	72.00		
BUFFALO,	210.00	OTSEGO,	3.00		
CAYUGA,	109.00	ST. LAWRENCE,	96.00		
GENEVA,	74.00	SYRACUSE,	97.00		
MORRIS AND ORANGE,	274.50	UTICA,	170.00		
NASSAU,	76.00	WESTCHESTER,	289.00		
NEWARK,	693.00	Interest,	300.00		
		MISCELLANEOUS,	753.29		

Receipts from April 16 to May 15:		
Regular,	$4,688.09	
War Emergency,	$25.00	
Latin America & Siam Extension,	47.00	
		$4,760.09
Total since March 15:		
Regular,	$9,245.26	
War Emergency,	25.00	
Latin America & Siam Extension,	174.45	
		$9,444.71

(Mrs. James A., Jr.) NELLIE S. WEBB, *Treas.*,
Room 818, 156 Fifth Avenue, New York.

The Women's Presbyterian Board of Foreign Missions of the Southwest

AMARILLO.	$ .50	SALT RIVER,	$103.00
DALLAS,	60.60	SOLOMON,	5.00
HIGHLAND,	10.00	TOPEKA,	56.00
NEOSHO,	5.00	WHITE RIVER,	2.00
OSBORNE,	5.00	MISCELLANEOUS,	409.66

Total for month,	$656.76
Total for year to date,	981.98
Million-Dollar Campaign Fund,	49.50

MRS. WM. BURG, *Treas.*,
Room 707, 816 Olive Street, St. Louis, Mo.

DATE DUE

[redacted]

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